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Review.

"A Dictionary of the Proper Names in the New-Testament, with other Helps for Teachers in Sabbath Schools: By H. G. O. Dwight. Utica, Western Sunday School Union, 1828."

"A new Series of Questions on the selected Scripture Lessons for Sabbath Schools: By a Superintendent of a Sabbath School in New-Jersey. Vol. I. Published by the Princeton Sunday School Union, 1828."

"A plain and easy Catechism, suitable for Children of a tender Age, and adapted to the use of Families and Sabbath Schools: By a Lady of New Jersey. Princeton Sunday School Union. T. Borrenstein, printer, 1828."

The value of books is not to be estimated like that of lumber, by the *quantity* or *size*. Even in the present age of book making, the smallest productions are often found, by experience, to be the most useful. Large folios are now seldom read. The hundred quartos of an Encyclopædia are used less for reading than for show. Nor do the heavy octavos or duodecimos of a voluminous writer share a much better fate. The *practised* reader just looks at the title-page and the chapter of contents, and glances hastily at here and there a passage in the body of the volume. This done, he either lays it entirely aside, or treats it afterwards with as little ceremony as he would treat an English dictionary. Strong indeed must be the appetite for reading, which, at the present day, can devour volume after volume, as they come forth in countless numbers from the miscellaneous press. A selection must be made; and with the exception of books which relate to the learned professions, it will perhaps be made with more or less reference to smallness in size.

But however the case may stand with the generality of adult readers, it is certain that children's books, and books for the extensive perusal of the young, or the more ignorant of riper years, must be limited in size, as well as in number. A noted infidel of France once thought that the sentiments of the multitude might more easily be influenced by the character of simple ballads, of half a dozen stanzas each, than by the same number of volumes, that should be produced by the most gifted writers of the age. One of the greatest moralists of England entertained a similar opinion respecting Watts' Hymns for Infant Minds. A similar thought also suggests itself in relation to the wide-spread influence of religious tracts. A tract is so small that it will receive an entire perusal. Many who would think it almost an endless task to peruse a volume, will nevertheless apply themselves to the reading of tracts with becoming assiduity.

The education of children in infant schools, Sunday schools, bible classes, &c. is exciting unusual attention at the present day; and children must of course have books that are small. A large book would neither be read or comprehended by them. Even the bible itself is made up of small books, each bearing originally a separate and distinct character.

Time was, when the general character of children's books was scarcely deemed an object of any importance. Dilworth, with all his technicalities, was thought to be sufficiently simple for the juvenile mind; the Westminster Catechism, with its abstract and systematic phraseology, was thought to be far more suitable for children than for adults; and as for books of a still smaller size—King Pippin, The House that Jack built, The Giant Bluebeard, The Voyages of Sinbad the Sailor, Goody Two-Shoes, and a multitude of other productions of the most stupid and senseless character, were almost universally in favour.

But those days have gone by, never to return. It is now well understood, that children's books must be adapted with the utmost precision to the intellect, the character, and the circumstances of children. The same principle is acknowledged in reference to every species of reading for our youth, and for men of riper years, among the lettered and the unlettered portions of community. Good men are now writing, not for the *brief immortality* of a *name*, but for the improvement of their cotemporaries. Their object is to find, by all possible means, ready access to the understanding, the conscience, and the sentient principle within the bosom of their readers. The enemies of religion, and the very vilest of men, are also pursuing a corresponding course of management—a course which, unless steadily counteracted, will bring ruin upon the rising generation.

From such considerations as the preceding, we are induced to hail with gratitude the appearance of such productions as those which are designated by the titles that stand at the head of this article. With unassuming pretensions, they have a character which will not be lost upon the community.

At the same time, the exercise of much discrimination is necessary in estimating the comparative merit of publications which are professedly of a similar character. The writers of such publications must be men of talent; men who are something more than mere babes in Christ; men, too, whose opportunities for observation and improvement have been peculiar, and whose hearts have long been glowing at the altar in reference to their special work. Whether the authors before us possess all these requisites, we shall not presume to say. Certain it is, that they are not *novices*. The nature of their success shows, also, that they must have entered more or less into the true spirit of their undertaking.

The "Dictionary" comes from a very respectable source, and is noticed in favourable terms by some of our most distinguished professors in theology. It is worthy of such notice, as any one will readily perceive by a moment's examination. As a dictionary, it gives not only the meaning and the pronunciation of proper names—things necessary to be understood in schools—but it furnishes interesting historical facts in reference to the persons or things signified by the names, somewhat after the manner of a *biographical* dictionary. The title of the work is quite too modest. The compiler has had recourse to the best authorities; and in selecting his materials, he has exercised both judgment and industry. In short, just such a dictionary as he has given us has long been a desideratum in Sunday schools and bible classes. The directors of the Western Union could not hesitate a moment as to the question of its adoption; and there can be no doubt as to its character for general utility.

Appended to the dictionary are also—a table of the prophets; a chronology of the patriarchs, judges, kings, &c.; a general chronological table; interesting facts in the history of benevolence; a brief account of the books of the New Testament, with their dates, authors, &c.; a table of minerals mentioned in the New Testament; and a classification of the books of the New Testament; all well arranged and highly useful. Two small maps accompany the work; and the whole is comprised in an 18mo. of 66 pages, small type, and closely printed.

The "New Series of Questions," also, come before the public with some peculiar claims. They are compiled with special reference to the *present state* of Sunday schools, by a person of education, who has had the advantage of much experience.

There is, in general, among children as well as adults, a lamentable indifference to the study of the scriptures. In the earlier ages of Sunday school effort, no questions but those of the most simple kind will be likely to enlist the attention Yet questions which might appear formidable at the first, will afterwards not only become familiar, but will actually be called for, as the taste for research and knowledge increases.

The Sunday school cause has greatly advanced within these few years past. Much zeal has been enlisted. Activity has increased. Experience has resulted in the increase of practical knowledge among teachers and superintendents, and of docility, regularity and perseverance among pupils. Such a state of things certainly calls for questions of a less simple and desultory character, than those which were needed in the first instance. The present demand, we think, is fully met by the publication before us. Other publications of a similar nature have been abundantly useful. But circumstances have somewhat changed; and books which are calculated for immediate utility, must in some measure be made to correspond with circumstances. The changes may be few, and to the superficial observer they may seem to be unnecessary, and even improper and mischievous in their tendency. But he who steadily marks the progress of things which are directly before him, is under the most favourable circumstances for judging in such matters. In the eye of such a person, the smallest changes for the better will have their importance; and the dread of innovation, which is such a bugbear to the selfish and inconsiderate, will never deter him from the pursuit of improvement.

The system of questions before us, like that of Judson, of New-York, is founded on the harmony of the gospels, and not upon the chapters of the Testament in course. Part of the questions are very easy, having direct reference to scripture texts. These are regularly numbered. The rest, being more of an illustrative character, may be answered or passed over, according to the circumstances of the school.

We have so far transcended our usual limits, that we can add but a word or two respecting the "Catechism." The title of this little production is a true index to its character. The most important points to be gained, in giving instruction to "children of a tender age," are, as respects the manner of communication, simplicity, brevity, &c. These ends have been happily attained; and the work is calculated to be useful.

Communication.

For the Western Recorder.

UNIVERSALISM, *No. XVII.*

MR. EDITOR—We are next to notice the views of Universalists, with regard to the punishment merited and inflicted for sin; or to speak more correctly, merited and inflicted for "*mere negations.*"

Mr. Kneeland observes in his 'Lectures,' (p. 36)—"But admitting the wages of sin to be simply death, and nothing more, then the sinner may receive all his *wages*, yea all his *demerits*, and yet this will by no means prevent him from receiving the gift of God, which is eternal life." (P. 47)—"If he [the sinner] *dies in his sins*, he receives the wages of sin, which is death." (P. 93)—"I have noticed every passage as I have proceeded, which indicates in the least degree the judgment, wrath or vengeance of God; and yet [there is] not a single word which carries the most distant indication of any punishment *after death*. The *wages* of sin is *death*; but that the sinner should ever receive any thing *more* than his *wages*, is a doctrine not to be found in the bible." (P. 65)—"Enoch and Elijah were exempted from *all* the *consequences* of sin; even from *death*, the *wages* of sin." (P. 47)—"*Natural death* puts an end as much to moral death, as it does to natural life; because a man cannot even be carnally minded in a state of natural death. He that is dead is freed from sin. Now, if that death which is the wages of sin be endless misery, then nothing short of endless misery would free or justify any one from sin. But if it be simply [*natural*] *death*, then death frees or justifies every one from sin, having *fully* received its *wages*." (P. 104)—"Death, which puts a final stop to the sinner's career, is the wages of sin."

From the preceding extracts, it will be perceived, first, what Mr K. means by the wages of sin. By *wages*, he means "all the demerits," or punishment deserved for sin. That he understands by wages, the full punishment deserved for sin, is further evident from his remark, that none can or will receive *more* than their wages. Yet he believes all will receive the whole of the punishment which they deserve. Second, we learn what death Mr. K. supposes is the wages of sin. It is that death which "puts a final stop to the sinner's career" of wickedness. But temporal death does this; and hence there is neither sin or mercy after natural death, in his view. It is that death from which Enoch and Elijah were exempted; but they were exempted, as we are informed, from natural death; and this is no d ubt what Mr. K. meant. This is the amount of his sentiment:—"Temporal death is all the punishment which is deserved for sin." But Mr. K. includes in temporal death *annihilation*. (See pp. 47, 48)—"I admit that *death* would have been *eternal* in its *consequences*, had it not been for the eternal life which God has given us in Jesus Christ our Lord. But although the consequences of death would have been eternal, had it not been for eternal life; yet the consequences would not have been eternal misery, but an *eternal extinction of being*." From this it appears, also, that "an eternal extinction of being," or annihilation, is the *wages* of sin; and we are saved from this consequence or desert of our sins, merely by the *unmerited* gift or grace of God. But how does this agree with the following, (Lectures, p. 127) "I know of no salvation which will save the sinner from all or any of the *consequences* of all or of any of the sins which he either has or shall commit. I believe it to be as *impossible*, in the very nature of things, for God to save a sinner from the *consequences* of sin, when once committed, as it would be for him to make two hills without a valley between." Of course, then, if all these premises are true, we shall all be eternally annihilated.

Again, he says, (p. 98)—"Being fully persuaded that our heavenly Father will never punish any but for their *good*." (P. 104)—"It can be only a *malevolent* being who punishes, but not for the *good* of the punished." According to this statement, then, the sinner deserves to be punished; but the punishment must be for his good, must terminate in his salvation. Now, if *this* be true, we are absolutely entitled to salvation on the strictest principles of justice. But more on this hereafter.

To sum up the whole of the foregoing in one word—Mr. K. says, 1. That temporal death, including eternal annihilation, is the whole of the punishment deserved for sin; and hence the miseries of this life are not punishments for sin. 2. We will all receive the punishment which we deserve, viz. eternal annihilation. 3. God cannot justly inflict any punishment which is not for our good; but annihilation is not for our good. Therefore God cannot *justly* inflict on us the punishment which we *deserve* 4. God is obliged, in *justice*, to do that for us which will infallibly end in our salvation. Hence *justice* requires *universal salvation*. What jargon is this! A false witness will seldom bear a cross-examination.

Your's, &c. PHILO BIBLIOS.

From the American Pastor's Journal.

"HOW CAN A MAN BE BORN WHEN HE IS OLD?"

[FURNISHED BY A CLERGYMAN.]

H**** J****, Esq. is a respectable resident in one of the most picturesque and delightful villages in the northern states. Its scite is near the foot of the Green mountains, and the tall spire of a single sanctuary, whose pure white exhibits a beautiful contrast to the verdure of the surrounding fields and forests, is most delightfully fitted to call to the remembrance of the passing traveller, the exclamation of the Psalmist, "*Behold, how good and how pleasant it is for brethren to dwell together in unity.*" But there have been divisions there; and the day is not far back, when the wicked bore rule, and infidelity had become the fashion of the place—infidelity of the hardest character, which had put on strength in proportion to the light it had resisted; for, from the earliest settlement of the town it had been the seat of a christian church, and had never been long destitute of the faithful preaching of the gospel.

A little retired from the village, but within sound of the "church-going bell," in an antique and respectable mansion, with yards "hung o'er with fruit," and every thing around it indicative of industry and thrift, lives the subject of the following narrative. He is now turning of 65 years old, is a man of more than ordinary natural powers, and in his youth enjoyed the advantages of acquiring a good academical education. Possessing an active mind, and an ardent temperament, he has never been an idle spectator of passing events. This disposition, together with a ready utterance, which enabled him to speak on all occasions without embarrassment, led him to engage with ardour in political disputes, and on every subject of local or general controversy, his influence was felt. He was one of that class of men who must *take sides*, and who are constitutionally inclined to do with all their might what they undertake. In his hours of relaxation from business, he was almost always seen in warm debate with such as were inclined to dispute him, or zealously handing out his opinions to those who were accustomed to look up to him as their oracle. In these conversations, religion was not unfrequently the topic. This was a subject which exercised many of his thoughts, and in relation to which, until his 57th year, he cherished all the deep-rooted oppositions which usually characterise the open advocates of infidelity. Such, indeed, was his contempt for evangelical piety, that he could hardly speak of its professors with candour. He was often heard to ridicule the experience of the new convert, and to load with opprobrious epithets the settled devotions of those who had acquired the most unexceptionable character for piety. He affected to despise the preaching of the gospel, and though born of parents who devoted him to God in baptism, and early taught him to reverence the Sabbath and the sanctuary, he had not, for many years, been seen in the house of God, except on funeral occasions, and generally prevented his family from attending public worship.

Thus placing himself beyond the influence of restraint, casting off fear, and living where the tone of moral sentiment around him was low, having many companions in sin, but few to reprove him, he indulged in the most revolting use of profane language. The habit of using oaths became incorporated with his being, and he seldom uttered a sentence, without taking the name of God in vain.

In the use of this dialect he spent most of his Sabbaths and evenings, in ridiculing religion and in defending various systems of infidelity. Sometimes he was a Deist, and would profess to believe in the being of God, and the immortality of the soul, but rejected the bible as a cunningly devised fable. At other times, he would adopt the doctrine of annihilation, and would strenuously urge the probability that death would be the end of his being. But his sentiments were more permanently that of a Universalist of the common stamp. Here was a system peculiarly congenial to his feelings. It spread before him, in prospect, all that his ardent mind could desire, while it imposed no unpleasant restraint upon his life. Tired, therefore, with being blown about by every wind of doctrine, he determined to repose in his sins, under the soothing prospect, that, whatever his life might be, it would all be well with him at last. But, possessing a mind that was never satisfied to adopt an opinion without proof, he found it necessary to rally his strong arguments. He furnished himself with books for the purpose, and seized all the wit and ridicule by which the doctrines of universal salvation have usually been defended; and to give his system the appearance of authority, he searched the bible, and selected passages and arranged them with great diligence, into a system. But I have heard him say, "*Miserable comforters were they all*" There was still within him *a certain fearful looking for of judgment and fiery indignation*. He was a champion of the system he had adopted; but his mind was "*the troubled sea, when it cannot rest.*"

Such is the portraiture of the man, whose conversion from the error of his way forms the subject of the remaining portion of this article. I designed to conceal his name, and the precise place of his residence, in connection with these statements, because I do not think it right to give the private history of any man to the world, while he yet lives, except in such particulars as are suited to do good. I know him intimately, and have his own testimony to the truth of what I have written.

Mr. J. was now between 55 and 60 years of age. His locks were whitened for the grave, and his religious character presented the melancholy picture of a man of respectability and influence, trusting his own soul to a refuge of lies, teaching the language of profaneness to a numerous family, and leading a multitude after him to perdition.—Who would have said that this man would ever be a christian? "*Can the Ethiopian change his skin, or the leopard his spot? Then may they also do good that are accustomed to do evil.*"

For a number of years the church in —— had been visited by sore trials; the flame of piety burnt low in the hearts of most of its members; society was rent with divisions; and a growing dissatisfaction with their minister resulted, A.D. 1819, in his removal to another portion of his Master's vineyard. Soon after this, a successor was invited, who, for the convenience of what I have yet to relate, I shall denominate *Clericus*. He arrived in ——, a total stranger, and the next day, being the Sabbath, began to deliver the Lord's message to the people. Among his hearers was this man whom we have described above. His intelligent countenance, the fixedness of his posture, and the vivid flash of his eye, caught the attention of the preacher, and peculiarly interested his feelings. "I was never sensible," says he, "of sending forth my whole soul, with so much solicitude in prayer for a stranger, while, as yet, I was entirely unacquainted with his character and condition. In the tearful earnestness of his countenance, I seemed to discern indications that the Spirit of God was striving with his soul." Clericus had a desire to know him, and embraced the first opportunity to enquire his name and character. To his unspeakable surprise, he was informed that he was the profane Mr. J——, who had attended church before but once or twice in eleven years, and that all his apparent interest in the discourse alluded to, was probably only that of a determined opposer. On returning from the house of worship, he was heard to utter an expression concerning the sermon, too profane to be repeated. Shocked with this intelligence, Clericus began to reflect upon himself, for having urged with so much confidence, the salvation of a soul, upon whom it now seemed probable, *God had set strong delusions, that he might believe a lie, and be lost forever.* He had but little reason to hope for another opportunity of preaching the gospel to Mr. J——; still he could not quite give him up and prayed that it might be otherwise than he feared. It was otherwise. The next Sabbath, Mr. J—— was among his hearers, and from that day to the present, he has probably not failed a single Sabbath, when not detained by sickness, of being regularly, and in season, at the house of God!

His attendance, at first, was doubtless secured by the following circumstance. Having once attended, as above related, a careless neighbour bantered him on the subject, when, on the spur of the moment, he swore he would be present at more meetings, in six months, than his neighbour.—From this hour neither of them lost an opportunity of outdoing his antagonist in their unholy contest, until, by the time the other had given up the game as lost, and ceased to attend, Mr. J. had something fastened on his mind, which bound him to the sanctuary far more strongly than his profane oath, with all the irreverent curses by which it was accompanied.

During this time, Clericus had commenced, in a series of connected discourses, a discussion of the doctrines of natural religion, which led him often to notice and refute the cavils of infidels. From this he proceeded to the evidences of revelation, and embodied and urged that system of arguments which irresistibly proves the divine authority of the Bible. The ardent and persevering mind of Mr. J—— was led captive, and his interest in the subject grew as the discussion advanced, while the preacher thought he could perceive indications of increasing anxiety within. Sometimes, when a fervent appeal was addressed to the conscience, the suppressed tear would rise in his eye. But to those who conversed with him during the week, it was manifest that all his apparent feeling was the mere ebullition of a heart at enmity with God. He would roughly assail the arguments of the preacher in the presence of others, and several times did he accost the minister with opposing sentiments. But Clericus scrupulously avoided entering into disputes with him, and was accustomed to leave him with some solemn remark on the necessity of pardon through the blood of Christ.

After several months, the weakness of the arguments by which this profane man had sustained his infidel scheme, became apparent to his own mind. The sun-beams of truth had fallen on his dark soul, and scattered the mists of error by which he had been deluded. His own wickedness reproved him. He saw, that with the word of God in his hands, he had formed his opinions and constructed his system of theology independent of its authority. He began to restrain his infidel wit and cavil; and one day, while passing from the church, he remarked with an oath, unconscious of the dreadful incongruity of the expression, that he believed religion a good thing, and that he meant to seek it. Soon after this, stung with a sense of the scandal he had brought on himself and family by his long neglect of the sanctuary, he strictly enjoined it on his children to attend meeting every Sabbath, and in urging upon them and others the importance of religion, his conversation was often interspersed with oaths and profaneness, too shocking to be repeated. Indeed the habit of using profane language had become so familiar to him, that for a considerable time after his mind was evidently awakened, he seemed insensible that he was mingling with his religious concern the very dialect of hell. Of this he was at length reminded. He trembled in view of the consequences of a sin so wanton and senseless, and one of his first efforts at reformation was a determination to leave off swearing. To assist him in his purpose, he invited his neighbours to reprove him whenever they should hear him use an oath. This they had frequent occasion to do, till within a few weeks, he subdued a habit which had acquired the strength of years.

Having thus succeeded in this and several other points of external reformation, Mr. J—— had trusted in himself that he should be righteous. But alas, his prospect darkened as he proceeded, and the gulph, upon whose brink he had sported away a long

life, yawned wider and wider, the more he attempted in his own strength to climb the steep ascent, down which he had fallen in the blindness of his mind. His conflict with the inveteracy of particular sinful habits, on whose extermination his resolution had fastened, convinced him that they were not alone, but belonged to a legion within, which remained yet to be subdued. He perceived that all his laborious attempts at external reformation, had not even touched the seat of his malady, and that so long as the fountain of his heart remained uncleansed, it would continue to send forth bitter streams. These streams had now become wormwood and gall to his taste. He was oppressed with a sense of his guilt before God.—He ceased to talk of outward reformation. He was ashamed, and blushed to lift up his face to a fellow mortal, in justification of any thing he had ever done. He retired from the society of those with whom he had been accustomed to converse with fluency on the externals of religion. His whole soul was now intent upon finding in his heart a dwelling for the Holy Spirit. So severe were his trials that he loathed his necessary food, and his sleep forsook him in the night season. The chills of despair came over him. His countenance was cast down to the earth; his flesh was wasting away, and serious apprehensions were entertained by his friends, as to the result upon his bodily health. He remained in this situation about two weeks, during which time his convictions of sin were constantly increasing, and he found no comfort in Christ. He was in the agonies of the new birth. At length he called, one morning, upon Clericus, who was now the settled minister of the parish, by whom he was met at the door. Clericus took him by the hand and inquired his health. "O," said he, "I am a poor creature; there is nothing for me but misery in this world or the world to come;" and wept aloud. Clericus was overpowered and unable to command his feelings sufficient to reply; and unmindful of the notice of those who might be passing, he stood in the door and wept with him. He has often related the story, and said, "I was never conscious of feeling so deeply a sense of the goodness of God, and of my own littleness, as when I saw that grey headed sinner before me, bathed in tears; that hacknied transgressor, who had daringly trampled on sabbaths, and sermons, and prayers, and the Son of God himself, now in the evening of his life, so humbled by the power of the Highest, that he would come to *me* for counsel, who am younger than his children, and less than the least of all saints, and not worthy to be called a minister of the sanctuary."

Clericus soon regained his self-possession, and invited his new and welcome guest to his chamber, where he knelt down with him and prayed, and rose up and preached Christ crucified for the remission of sins.—J. was convulsed with grief, and his trembling shook the floor. "O," said he, "there can be no pardon for me. I have been such a wretch, not only in spurning the offers of mercy myself, but I have taught my dear family to despise religion. I have been angry with them and abused them, when they have sometimes stolen away from me, and found their way to the sanctuary of the Lord's house. And I have been offended with my wife, who has often remained in her room, I knew not for what purpose, after I had retired to my bed. She now tells me, what she never dared to tell me before, that *she used to set up to pray for me!* O, it is too much to be forgiven?" Clericus replied, "It *can* be forgiven, Mr. J. *It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief.* Believe this; go and plead at the throne of God, and give yourself away to Christ, and be willing to be any thing, that you may promote his glory, and he will wash you from your sins in his own blood." J. listened with deep feeling; he partly believed, but his proud heart could not yet consent to *sell all that he had*, and follow Christ. The interview closed, and he departed, having yet no peace in believing. But the spirit of God had begun a good work in his soul. He remained in the deep waters, until he went to the sanctuary on the following Sabbath. There, as he listened to the message of grace, a ray of hope lighted up his countenance, and he feasted his soul for the first time in the house of the Lord. That day, it is believed, he became a new creature.

It had now began to be a time of revival in the church, and others around were asking what they must do to be saved? The usual conference meeting on Sabbath evening was numerously attended, and J. was present with a message to his neighbours, such as he never delivered before. After a pungent address from the pastor, he arose, and asked liberty to speak. With eyes suffused with tears, and in sentences broken with grief, he proceeded nearly in the following words:—

"My friends and neighbours—I am now 58 years old, and during the whole of my life I have served the enemy of souls; and you are witnesses for me that I have done it faithfully. I am now determined, in humble reliance on the grace of God to assist me, that I will serve the Lord as faithfully, all the remnant of my days; and I humbly ask an interest in the prayers of God's people, that I may be sustained in this resolution. I have been esteemed a man of truth, and so I have been, in all my intercourse with the world; and you had reason to believe me, when I used to say I was a Universalist. I tried to be a Universalist, and tried to be a Deist, and once thought I was one. But, my friends, I was not. I never was either. I had no rest any where. I never was any thing but an enemy to God. And I now humbly ask your pardon for the injury I have done you and the cause of Christ, by my example, and by all my profane conversation on these subjects. I now put all my confidence in Jesus Christ, and choose him as my portion."

He was at length overcome by his feelings, and was compelled to sit down. The effect on the meeting was visible. Great fear came upon his companions in sin, and every body said that the power which could effect such a change *must be divine*. He had already erected the family altar in his dwelling, on which he has ever since offered the morning and evening incense of devotion. The effect on his family has been witnessed in the subsequent conversion of five of his children, who, together with himself and wife, are now members of the church in ——.

Thus may a man be born when he is old; and he to whom much is forgiven, will love much. H—— J—— is an ardent persevering Christian; and those who remember the hole of the pit from whence he was digged, cannot contemplate his present character without wonder.

"Great is the work, my neighbours cried,
And own'd thy power divine:
Great is the work, my heart replied,
And be the glory thine."

DR. CHALMERS.

Extracts from Urquhart's Memoirs.

"Dr. Chalmers has been more than kind to me this year. Indeed, I feel most oppressed by his attention. As my school is held in his house, I generally sup with him on Sunday evening; when I enjoy much more of his conversation than at set parties, as he and Mrs. Chalmers are generally alone. Dr. Chalmers also visits the parents of the children who attend his school. The people in some of the houses seemed to recognise him familiarly, so that he is probably often engaged in the same labours of love. He thinks such exercises as visiting the poor and the sick the best introduction to ministerial labour. "This," he said, as we were going along, "is what I call preaching the gospel to every creature; that cannot be done by setting yourself up in a pulpit, as a centre of attraction; but by going forth and making aggressive movements on the community, and by preaching from house to house."

Religious Intelligence.

BURMAN MISSION.

We are indebted to the Columbian Star, of Philadelphia, for the following extract from Mrs. Boardman's letter to Mrs. Caldwell, of New-York, dated

MAULAMING, *Jan.* 25, 1828.

About a week since, we enjoyed the precious privilege of seeing two who were once idolaters, following our Redeemer into the watery grave. One of these persons is Moung-Dwah, the husband of Mah-Doke, a faithful and devoted disciple of Jesus. For years she wept, and mourned, and prayed, over her unbelieving husband. But her prayer of faith is answered, and she is filled with gratitude and joy. Tears flow down her cheeks while she speaks of the glorious change in her husband; she says the most ardent desire of her heart is gratified, and she can never again distrust the mercy and faithfulness of her God. We have in Moung Dwah a striking example of the blessed influence of our holy religion. He was formerly unyielding, obstinate, and even unkind to such a degree, as to cause his wife and the native Christians much anxiety and grief. Now, he is submissive and humble, like the spirit of Him who was "meek and lowly in mind." He is a man of respectability, of good sense, and is unwearied in his efforts to do good among his countrymen. Mah-Alah, the other person who received baptism, is a widow, and lives in the family of Moung-Dwah and Mah-Doke, at a short distance from our dwelling; she possesses good mental abilities, and is well able to exert a considerable influence. It is but recently that her mind has become fully decided in favour of christianity, but her views of christian doctrine are remarkably correct. She is apparently sincere and hearty in her attachment to the blessed cause she has espoused. Her whole soul seems intent upon doing good. "O," says she, "I want no earthly property; but I long to be freed from sin, and to see these poor deluded votaries of Gaudama worshipping the eternal God."

We have now only two of the native female Christians with us. Some of those who have been brought to the knowledge of the truth in Burmah, have entered upon their glorious rest in the bosom of Jesus.—Some are wandering in despotic Burmah, destitute of the means of grace, without one christian friend to encourage their fainting hearts, or strengthen their decaying faith.

One who was baptised at Amherst, still resides there, on account of her husband's unwillingness to remove to this place. She is exceedingly distressed at being separated from the native Christians and the missionaries, and at being denied the precious privilege of attending upon the ordinances of God's house; she lives in the midst of noise and confusion, at some distance from the old mission-house in Amherst. We hear that on Lord's day, she visits the deserted mansion, wanders around it sad and alone, and then calls her children and a few persons who were formerly in the habit of hearing the gospel, and retires with them to a solitary place, and endeavours to recommend to their attention, the religion of the blessed Saviour. Mrs. Wade and myself hold a female prayer-meeting once a week with the christian sisters, and feel greatly encouraged and supported, by witnessing their fervent piety. O, my dear Mrs. C. I feel greatly reproved by their example and the spirit they manifest. They go from house to house among their neighbours, telling of the dying love of Jesus; and though what they say is disregarded, and frequently treated with contempt, yet they are not discouraged, but say, still there is hope; we were once dark and stupid like them; we were once as unwilling to hear the gospel as they are; but through the grace of God our minds were enlightened, and God is the same merciful and gracious being that he then was, and can bring them to love the truth as we trust he has brought us.

Several persons appear to be examining the christian religion; and there is one person of whom we have gained evidence of piety, who will probably soon be baptised.

From the Boston Recorder.

RELIGIOUS STATE OF GREECE.

Rev. John Hartley, missionary of the Church Missionary Society, under date of Nov. 2, 1827, writes as follows:—

"On arriving at Syra, [an island in the Grecian Archipelago], I had the pleasure of meeting my valued friend, Rev. Josiah Brewer, one of the American missionaries, and in his company made the remainder of the tour.

"Such a revolution of mind has been keeping pace in Greece with political changes, that in the event it may produce consequences of incalculable importance. I do not believe myself exaggerating, when I say, that by far the greater proportion of thinking men are no longer believers in the dogmas and inventions of men. Every where I hear them speaking of a reformation of religion; and such a thirst for a reformation is afloat, and such a free spirit of examination, that we cannot but hope for the most beneficial results. It cannot, however, be denied, that there is a strong tendency to infidelity. Yet from the readiness with which I find persons lending an ear to the evidences of christianity, and when made acquainted with their force, retracing error, I conceive that scepticism is rather, in Greece, the result of want of information, than of opposition to truth."

On the 10th of January, he adds—"Things are very encouraging in Greece, though difficulties may be foreseen. To-day a Greek ecclesiastic has been with me, who appears deeply concerned for his salvation. Many others have a similar experience! Should the present most liberal constitution be actually established in Greece, there will in a few years be a wonderful field in this interesting country."

[In connection with these facts, it is cheering to reflect, that our worthy countryman, Rev. Jonas King, is already on his way to Greece—richly furnished with bibles and tracts, and above all, an ardent desire to benefit the people to whom he is sent.]

From the Connecticut Observer.

CEYLON MISSION.

Extract of a letter from Rev. Miron Winslow, to Prof. Hall, of Washington college, dated

ODDOOVILLE, *Jan.* 12, 1828.

We have reason for gratitude that our mission continues prosperous. There has been but little *special excitement*—but little *general attention*, in our schools, or among the people around, in regard to the concerns of their souls; but there are a number of candidates now for admission into the church, who have from time to time been awakened. Of these we expect to receive 16 or 18 in about a fortnight. Our free schools are 93 in number, and contain more than 3300 boys, and nearly 1000 girls. In the seminary are 67 lads; in the preparatory school 27. The present members of our church are about 100. We have occasional instances of discipline, not so frequently, however, as we well might fear, considering the weakness of the native members, and the strong temptations around them on almost every side.

The church at home will we hope continue to have long patience, even as the husbandman who waiteth for the former and the latter rain; and not become weary in well doing. In due time they will reap.

From the Vermont Chronicle.

FIRST PROTESTANT MISSIONS.

The American Quarterly Review speaks of the Moravians as having been the first of protestant denominations, to establish missionaries among the heathen. This opinion seems not to be uncommon; but it is incorrect. The Moravian mission was established in 1733, and was suggested to that people by some of the results of the Danish mission to Greenland, which had been commenced under the direction of the College of Missions. with the king's patronage, 12 years before. The Danish missions in the east were commenced in 1706; and as early as 1710 were patronised by the English Society for promoting Christian Knowledge. Missionaries were sent from Sweden to Lapland, and from Geneva to America, in the 16th century. The Dutch, long before 1733, numbered five or six hundred converts in the East-Indies, and translated the whole bible into Malay, and the New Testament into Cingalese and Malabar. Their converts, however, it is to be feared, were too much like those made by the Jesuits. The English Society for propagating the Gospel in Foreign Parts was formed in 1646, more than 80 years before the Moravians did any thing for foreign missions. Thomas Mayhew commenced his exertions among the Indians of this country in 1642. The charter of the Massachusetts colony declared it to be a principal design of the plantation to instruct the natives in the christian faith; and the seal of the colony bore an Indian, with a label in his mouth—"Come over and help us." Eliot came to this country in 1631, and immediately began to prepare himself for missionary exertions. In 1646, the General Court having passed an act "for encouraging attempts to christianise Indians," he commenced his long continued and truly apostolic labours among them; and for a hundred years succeeding, New-England 'missions among the heathen' were prosecuted amidst great difficulties, with a spirit to which the men of this age have but rarely attained.

We are surprised, therefore, that the Quarterly Review should speak as it has done on this subject.

From the New-England Inquirer.

BIBLE CLASSES.

By the annual report of the American Bible Class Society, it seems, that there are probably from five to six hundred Bible Classes in the United States, embracing from sixty thousand to eighty thousand members. These classes have been signally blessed in revivals of religion. In Rutgers st. church, New-York, there is a class consisting of 7 or 800. More than 500 of these are adults; the others are children over 10 years of age. From the adult classes, the accession to the church, for five years past, have averaged about 50 a year. In two congregations in Portland, out of 160 received to their communion the last year, 106 were from the Bible Classes.

In Cumberland county, Me. more than 1000 were added to the churches from Bible Classes. In Woburn, Mass. 200 were received to the church from the Bible Class. More than 70 of these had been cherishing the hopes of universalism.

Wherever there is a minister of Jesus Christ, there should be a Bible Class.—Plain, familiar, practical expositions of God's truth, may be made the most efficient means of bringing impenitence to conviction and conversion. Go into a conference room, and read an old sermon, either from a volume or a manuscript, and most of those present will fall asleep. Go and explain the bible in an intelligent manner, and the audience will be awake—will listen with interest and profit. In expositions and illustrations of the bible, the less there is of formality, the less of the old fashioned, soporific dialect of the pulpit, the greater will be the facility of arresting attention. The man who conducts a Bible Class, must not expect much success, unless he prepares himself for his task, by extensive reading and careful meditation. Let every Christian encourage Bible Classes.

Supposed Population of the Earth.

Europe	170,000,000
Asia	550,000,000
Africa	150,000,000
America	130,000,000
	1,000,000,000

It is supposed there are 800 millions of people without the bible, and who have no knowledge of christianity.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psalm ii, 8.

"Go ye into all the world, and preach the gospel to every creature."—Mark xvi, 15.—*West. S. S. Vis.*

London Anniversaries.—We have seen a letter from an American gentleman in London, dated May 13th, from which we learn that the receipts of the London Missionary Society, the past year, amounted to £45,791; being an increase of several thousand pounds over those of the former year.

The whole number of tracts and small books issued by the London Tract Society, is 9,649,507. Increase over those of the last year, 1,337,099. Of tracts alone, the issues have been about 5,000,000. Receipts of all descriptions, £18,500.—*N. Y. Obs.*

Number of the Catholic Clergy of France.—In the list there are five cardinals, and 20 prelates, promoted to the peerage, four who are members of the King's privy council, 14 archbishops, 66 bishops, 468 vicars-general, 684 titular canons, 1,788 honorary canons, and 36,649 parish and other priests, in activity. The total number of priests of the Gallican church amounts to 52,457, or (according to the population of France, exclusive of Protestants) is in the proportion of one pastor to every 550 souls. The number of pupils attending the different episcopal seminaries, as candidates for orders, amounts to 44,244. Of nuns we find an estimate of 19,340, distributed under different denominations, over 3,024 establishments. The whole sum allotted for the support of the ecclesiastical establishment in the national accounts, does not amount to 34,000,000 of francs, or about £1,300,000; and probably the additional allowance made them by the councils-general of departments would not raise the income of the church to £2,000,000 sterling a year.

Extracts from the Annual Report of the American Bible Class Society.

One auxiliary to this institution, which has been formed at Andover, of which Prof. Stuart is President, promises great good to Zion. It is a bible class in itself; a seminary to impart special qualifications to the students for conducting such exercises, and will tend to make them all missionaries for this object in their vacations. Measures are in train, which, it is believed, will result in the formation of similar auxiliaries in all the principal seminaries of our country.

The Sabbath.—The Sabbath trumpet of the isles of the Pacific, and the voice of the red men's council of the wilderness, (as expressed in the following resolve of the Cherokee legislature), admonish us to remember the Sabbath-day to keep it holy:—

"*Resolved*, That the business of the council, during its session, be suspended on the Sabbaths; and also, that the merchants, and pedlers, and mechanics, at New-Town, close the doors of their shops and suspend all business; and any person or persons violating this resolution, shall forfeit and pay the sum of fifteen dollars, to be collected for the benefit of the nation by the proper officer."—*Ch. Mir.*

Renunciation of Error.—The Star of Bethlehem contains the following article:—

"Rev. Mr. Munro, who has preached the doctrine of universal salvation in Chatham and the neighbouring towns, for several years past, has lately renounced that belief. Not perceiving any good results from his preaching, he began to have serious doubts of that doctrine, and to preach more about experimental religion.—This did not please his hearers, and they requested him to preach more "of the doctrine." He saw their consciences troubled them, and that they wished to hear the doctrine of universal salvation, as an opiate for a troubled conscience. He is now preaching against this doctrine, and we trust his labours will be attended with good."

House of Industry, Boston.—During the past year, 69 deaths, 12 births, 21 children apprenticed, 174 persons absconded, 438 remain. Value of articles raised on the farm, $2408 47.

House of Reformation for Juvenile Delinquents. Boston.—Since its establishment, Sept. 20, 1826, received 143 subjects; 98 remain, 26 have been apprenticed, 10 discharged, and six escaped.

Ohio University.—The students are increasing in number, and all the departments are ably filled. Dr. Thomas M. Drake, late of New-York, is appointed professor of natural sciences; and William Wall, Esq. late of Brown county, Ohio, professor of mathematics.

The *religious* observance of the fourth of July began as early as the first anniversary. Rev. Dr. Gordon delivered a sermon on that day in 1777, before the Legislature of Massachusetts. In our opinion, if the day should be observed at all, a religious observance is the only proper one.

The General Conference of the Methodist Episcopal Church have elected Dr. N. Banga for senior editor of the Christian Advocate and Journal.

Mrs. Trawin, widow of the late Rev. Samuel Trawin, missionary at Calcutta, arrived safe in England in April. Her health was improved by the voyage. She had under her care, two children of Rev. Dr. Marshman, besides her own two.

The Wesleyan mission on New-Zealand, which had been broken up, was about to be recommenced.

There has been a meeting of Roman Catholic bishops in Dublin, for the purpose of establishing a periodical magazine, to advocate the doctrines of the church of Rome.

Revivals.

Testimony in favour of Revivals of Religion. The following, (says the Christian Watchman), from a worthy minister of the gospel, who in the last year visited our states, will be peculiarly pleasing to the public. It gives us the opinion of a foreigner of distinguished character and of undoubted piety, who has seen much of the world, and who is well acquainted with human nature, on the interesting subject of revivals, and especially of that revival which has occurred in our city:—

Extract of a latter from the Rev. Mr. Yates, the missionary from India, to Rev. Mr. Sharp, of Boston, dated Loughborough, (Eng.) March 12, 1828:—

"Though I have travelled far, I can fix my eyes on no spot where I saw more than at Boston, of that which interested me as a man, gratified me as a Christian, and edified me as a minister.

"It having been announced in a letter sent from America, which was published in our Magazine, that I was present at the late revival of religion in Massachusetts, I have been frequently called upon, in different places which I have visited, to give an account of this extraordinary work; and I was happy in being able, as an eyewitness, to give a statement, which I trust has removed some mistakes, and afforded sincere delight to many devout Christians. I found the general impressions respecting revivals to be very vague and indefinite. It seemed to be taken for granted that there must be something wild and enthusiastic about such a scene. In my relation, therefore, I endeavoured to show, that in what I saw there was not any thing of the kind, but that it was a sober work of conviction and conversion to God, unaccompanied by any extravagancies in the outward deportment. Some, not able to account for the large accessions made to the churches, supposed that the candidates were received prematurely, without being subject to a sufficiently rigid examination. But I could testify from what I saw in your house and vestry, that the reverse was the case, and that in no churches this side the Atlantic were the candidates subject to a more severe scrutiny. It was also supposed that many must fall away. Upon good authority I could state, that there were no more of this description of character than in ordinary cases. Knowing that ideas like the above were very prevalent, I always took occasion to confute them, though without appearing formally to allude to them; and I think I may say of these statements, as was said of those made by Paul and Barnabas, that 'they caused great joy to all the brethren.' I shall be very happy to hear how things have gone on since I left."

Hanover Presbytery, Va.—We are informed, on good authority, that the Lord is at this time carrying on a work of grace in three congregations within the bounds of Hanover Presbytery. In one of these, more than fifty persons, giving evidence of having passed from death unto life, have already been added to the church, and many others are inquiring what they must do, to be delivered from the power and curse of their apostacy from God, and to obtain an inheritance among them who are sanctified by faith in Jesus Christ. A noiseless solemnity marks the progress of this work. In meetings for prayer and inquiry, which are crowded, there is, it is said, very little excitement of passion, but a solemn stillness, like the silence of midnight, evincing a deep and strong conviction of guilt, and of the necessity of that change which the Holy Spirit effects by the influence of divine truth.

In another of the congregations to which we have alluded, there has been a spirit of inquiry and an increasing attention to religion since about the commencement of the year. Several, a few weeks ago, believed on the Lord Jesus Christ and were admitted to the communion of his church, among whom there are two or three gentlemen, whose influence in their profession, and whose talents and standing in society, will afford them the opportunity and the privilege of doing much to promote the cause of their Redeemer. In this congregation, the Holy Spirit, we are told, is now moving *with power* on the hearts of many, who throng the meetings for religious inquiry, and feeling as all ought to feel, that *sin is a great evil*, are seeking and praying for salvation. A hundred or more are said to be in this interesting state of mind, for whom no hope can be indulged till they are reconciled to God.

In another congregation there were indications of the presence of the Lord several months since, in the growing attention to the means of grace, and in the desire manifested by the people to receive religious instruction. A few have been admitted as members of the church. Within the bounds of this congregation there is a school of young ladies, several of whom reside in the family of their worthy pastor, and here the grace of God has been signally displayed, in causing them to see their true characters in his sight as great sinners, and leading them to the cross to sit, like Mary, at the feet of Jesus, to be taught of him. The fruits of their conversion are already apparent, not only in their serious deportment as growing Christians, but in other works which deserve a record, as an example that ought to be followed more generally by older Christians. These young females have formed themselves into a Bible, Society, each contributing from the avails of her own labour a sum sufficient to purchase a bible, to be given to

a destitute family. Thus they have commenced early in life the work of benevolence, in which they learn to deny *themselves* for the sake of doing good, and form habits of industry, and contribute to the progress of the cause of truth and holiness, over which the church on earth, and the church in heaven, and all holy beings, rejoice.

There are other interesting facts credibly reported to us respecting the progress of this revival, which we do not now mention; as we hope, when its character is well known by its fruits, that those whom the Lord has honoured as instruments in promoting it, will speak of his great goodness and of the triumphs of his grace to the christian public. Enough has been told to afford encouragement—to encourage every church in this Presbytery, and all others, to repent of their lukewarmness, to exercise a more vigourous faith in the promises of God, to call on him believing, and to make corresponding efforts to promote his cause; and the Lord will come and bless the means which he ever has blessed, and which he ever will bless in the conversion and salvation of sinners. "*Even so*, Lord Jesus, come quickly."

Prince Edward Co. Va.—Extract of a letter from a gentleman in Lynchburg, dated 27th June:—

"I rejoice to tell you that the Lord is doing great things for Zion, in the neighbouring county of Prince Edward. Rev. Mr. N. appears to be the chief instrument. Next Sabbath more than 100 are expected to be added to the church at the college."

WESTERN RECORDER.

UTICA: TUESDAY, July 8, 1828.

Sunday School Celebration.—We have seldom witnessed a more interesting scene, than the one which was presented by the Sabbath Schools of this village, on the 4th inst. Several religious societies united in the celebration. The scholars, amounting probably to about eight hundred, were seated in the body pews in the first presbyterian church, by about 10 o'clock, A. M. in perfect order. After singing, prayer, reading the declaration of independence, &c. the children were addressed by Rev. Mr. Aikin, in place of Rev. E. Galusha, who had been under the necessity of declining his appointment. The speaker traced in simple language, a few of the leading traits of the history of the pilgrims; touched upon some of the incidents of the revolutionary war; and led forward his juvenile hearers, by anticipation, to the great battle of the Apocalypse, which is destined to usher in the brightness of the "latter day glory." The address was followed by singing; and the exercises were closed with the benediction. The procession then formed, and moved some distance through the village, to a place where refreshments—not, perhaps, sufficiently plain and simple for such children—had been prepared. This must on the whole have been a pleasing scene; but we were not present to witness it. So large, so perfectly quiet and orderly a procession of Sunday scholars and teachers, was never before seen in this village. The contrast which it formed to another species of celebration which was held in the village, was very striking.

High School for Boys.—The examination of the pupils of this school took place on Tuesday, Wednesday, and Thursday, of last week, at Washington-Hall, Broad street, Utica. The result was of a gratifying character, both in reference to the teachers and the pupils. Not a few of the high schools of our country, if we mistake not, are under the strong influence of a certain refined species of infidelity. Happily, the school near this village is an exception. Ought it not to be liberally supported?

Unitarian Sophistry.—The Christian Register, of Boston, contains a severe attack against Calvinism, the principal bearing of which may be reduced to one single question, viz:—"How could God *decree* the death of the sinner, without really *desiring* his death?" The simple and obvious answer to this question may serve to uncloak the whole sophistry of the argument.

It must be remembered, that the infinite, incomprehensible God condescends to explain his glorious attributes, with some special reference to the feeble understandings of men, who are but the creatures of a day, knowing nothing as they ought to know. Keeping this idea in view, it may be said, on the one hand, that God punishes the sinner, because the sinner deserves to be punished, and *justice requires* that he should be: And, on the other hand, that punishment, *in itself considered*, is not desirable. It is *necessary* for the vindication of the divine law and government, and is therefore righteously *ordained*. But if it was *in itself desirable*, then might we expect to see the innocent punished, as well as the guilty. We might expect to see punishment inflicted beyond measure, and see it perhaps preferred to mercy, where the subject of it might have been forgiven. Yet so far is the God of heaven from sending *evil, for its own sake*, upon the wicked, that he is full of mercy and compassion, long-suffering, slow to anger, and plenteous in redemption; forgiving iniquity, transgression and sin. Still it must be recollected, that "he will not at all acquit the wicked," who live and die in impenitence. He will "by no means clear the guilty," who refuse to apply for pardon through the blood of sprinkling. He will finally "bring upon them swift destruction." They shall be "banished for ever from his presence"—driven away in their wickedness, "into the blackness of darkness for ever."

But again: What if we were to put this same question in reference to an earthly magistrate, who should be distinguished at once for justice and humanity? What would be the answer? Would not such a magistrate *decree* the death of a culprit, while he had *no pleasure* in that death? Might he not *choose* as a necessary act of justice, to sign the death-warrant of a culprit, while yet he entertained sentiments of pity and compassion towards him, and would rather, if it were possible, that he should "turn and live?" Undoubtedly he might. To suppose the contrary, would be to suppose that he could not be just, and have any delight at all in the attribute of mercy. What a character would this be for even an earthly magistrate! Let us beware that we do not impute to the great King of earth and heaven, such a character as would be disgraceful to a magistrate in the affairs of puny man—a mere worm of the dust!

We are aware that the *nature* of a "*decree*" will be insisted upon, as an objection to the preceding statement. But it must be remembered, that the decrees of God are not to be so interpreted, as to make out the least possible restraint upon human liberty. Men act freely, whether they sin or refrain from sinning. This circumstance determines their accountability.

Boston Penitent Females' Refuge.—This institution, it would seem, has been in operation nine years. The good which has been effected by it is incalculuble. If it strikes not directly at the root of one of the most deadly evils in community, it strikes a blow which must eventually undermine it, and which will ere long be followed up by other efforts of a nature still more influential and decisive.

The ignorance, the wretchedness, the degradation of the miserable subjects of this charity, is such as to defy all efforts at description. No tongue can tell them. No imagination can paint them. Such disgusting depravity; such odious impurity; such loathsome and heart-sickening abominations, as come within the cognizance of those who would provide a refuge for human beings, not already lost to every feeling of compassion for themselves, must for ever remain untold. Yet even here, the work of physical and moral renovation has commenced with energy and success. Since the origin of this institution, some hundreds of the miserable victims of depravity have been arrested in their career; not a few of them have been restored to habits of virtue and industry; and numbers of them, it may charitably be hoped, have undergone a still deeper transformation, to the praise of redeeming grace.

Copious extracts from the ninth report of this society are contained in the Boston Recorder; but at present we have room only for the following:—

"We trust that no candid mind can resist the evidence of success which this institution has met with in its design. The inmates, when first admitted, were ignorant. Some were not able to name the letters of the alphabet; most of them were actually destitute of the rudiments of religious knowledge, unconscious of their obligations to God, and sunk into that moral apathy which can only spring from long continuance in sin. They have been taught to read; the bible has been put into their hands, their accountability as subjects of a moral government inculcated, their sensibilities have been roused and brought into active exercise; and in many instances, we trust, the icy coldness of their hearts has yielded to the influence of the Sun of Righteousness. Habits of sobriety have been substituted for those of intemperance. We do not mean merely, that they have submitted with what grace they could to our rules, which prohibit the use of liquor, but that the propensity to drink has been eradicated. Industry has succeeded to long cherished idleness. All will acknowledge, that it is no slight task to lead those who have spent most of their days in indolence, into active employment; and the task becomes still more irksome and difficult, when the elements of the knowledge necessary to qualify them for these employments, are to be acquired. Yet these obstacles have been overcome—many of the inmates, who, when they first connected themselves with the Refuge did not know the use of the needle, have been taught to sew, and have further become acquainted with the usual domestic duties of a household. It is a pleasing fact to the philanthropist, that they, who have heretofore been a burden to society and its bane, are now contributing their share to the common stock of labour.

"And while their hands have been taught to be diligent, their tempers and dispositions have not been neglected No part of the duties of the superintendents is more unpleasant, or calls for more patience and equanimity, than this. It is not mere childish waywardness, which, if easily excited, is also easily suppressed, with which they are called to contend; but with passions which have never been checked by parental authority, which have become infuriated by a sense of their wrongs, strengthened by age, and bursting the barriers of virtue, have acquired the impetuosity of the mountain torrent. They have been met by mild, but unyielding firmness and affectionate expostulation, until they have been subdued. If we were to hear at one moment, profaneness and blasphemy from the lips of a person, and at the next moment, from the same lips, sincere praise to God, no one would hesitate to ascribe the change to divine power. But within the walls of the Refuge, we have heard tongues which have never uttered the name of the Almighty but in mockery or rage, glorifying him in hymns of praise. Is any one prepared to say that this is less the work of God, because effected after the lapse of time, and by human instrumentality?"

We present this subject before our readers, not from any motives of idle curiosity. Is there no cause for alarm at the prevalence of the same deadly evils, in any one of all the populous villages within the western districts of our own state; evils, at the disclosure of which infidelity itself might shudder and stand aghast? If so, then something ought to be done without delay.

General Association of Connecticut.—This ecclesiastical body met at New-Haven, on the 17th ult. Sermon by Rev. E. W. Hooker, from 2d Timothy, v, 2—"*Preach the word.*" We learn by a brief abstract of the proceedings, published in the Connecticut Observer, that votes were passed in favour of establishing societies auxiliary to the General Sabbath Union; in favour of lending aid to the Colonization Society, and of educating people of colour; in favour of establishing bible classes auxiliary to the general society; and in favour of entire abstinence from the use of ardent spirits, except in cases of sickness. The fourth Wednesday of January next, was recommended as a day of humiliation, fasting and prayer, "on account of the alarming prevalence of the vice of intemperance in our country."

Temperance in Providence, R. I.—At a large and respectable meeting of the citizens of Providence, a spirited report on the subject was presented, and prepared for publication. Resolutions were unanimously adopted, six in number, which embrace the principle of entire abstinence, except in cases of sickness, as well as an acknowledgment of the duty of inducing others to follow the same example.

For the Western Recorder.

CELEBRATION OF THE 4TH OF JULY.

Mr. Hastings—Rarely, if ever, have I witnessed a celebration of the birth-day of our national independence, in which I saw so little to censure, and so much to commend, as on Friday last, in the village of Whitesborough.

The Sabbath school children, with their teachers and superintendents, about five hundred in number, assembled in the presbyterian church at 10 o'clock. A procession was formed, which moved thro' the main street, to the court-yard of Mr. Dexter, formerly the residence of the Hon. Jonas Platt. In the centre of this spacious yard, shaded with trees, a stage was erected for the accommodation of the superintendents and speakers; and circular seats were arranged in front of the stage, for the accommodation of the scholars and teachers.

Rev. Mr. Frost commenced the exercises, by reading a portion of scripture, and addressing the throne of grace. A hymn was then sung. Next followed appropriate addresses. Mr. White, preceptor of the academy, pointed out the moral, political and religious influence of Sabbath schools, and made an animated address to the children. Rev. Mr. Gale followed with an address to parents and teachers, exhibiting their appropriate duties in relation to Sabbath schools. He was succeeded by Professor Monteith, who glanced at the history of our country, the origin of our independence, the blessings we as a people enjoy, and our corresponding obligations. The addresses were followed by another song of praise. Refreshments, furnished exclusively by the liberality of one individual, Mrs. Dexter, were then distributed. Joy beamed from every eye, and emotions of gratitude seemed to play on every countenance, through this assembly of youthful immortals.

Perfect order prevailed during this heart-stirring scene, which closed with another hymn of praise; when all retired from the place in the same orderly manner in which they entered.

No enlightened Christian or patriot could have witnessed this scene without emotion. While a few of their youthful acquaintance, the children of those who prize not the instruction of Sabbath schools, were amusing themselves with firing guns and crackers, these little immortals were listening to instructive addresses from the ministers of Jesus, and offering praises with their untutored tongues to their Father in Heaven.

May we not cherish the hope, that the noisy, licentious and unprofitable manner in which this day has been too often celebrated, will soon be succeeded by such noiseless, orderly and rational celebrations as this? The delightful associations which such a celebration produce in the minds of these youth, will not be effaced while the pulse of life shall continue to beat. Yes, when they reach the hill of Zion, these children will remember such a celebration with joy and thanksgiving.

In the afternoon, a large and respectable meeting of citizens from different parts of the county assembled for political purposes. A very able and eloquent address was delivered by the member of Congress from this district, Hon. Henry R. Storrs. Though I am no partizan in the ordinary political questions of the day, yet it gives me the highest pleasure to hear such sentiments openly avowed by our statesmen, as some which fell from the lips of this gentleman. Among other things which were creditable both to his head and his heart, he asserted without qualification, that the *duellist* is a *murderer*.—"If not," said he, "*in the eye of man*, he is *in the eye of God*." Let such sentiments be openly avowed by our distinguished lawyers and statesmen, in our halls of legislation and political assemblies, and this murderous practice, this relic of pagan barbarity, will be soon banished from the civilised world.

One thing more deserves public notice and a thankful acknowledgment. During the day, I saw not one individual who exhibited marks of intemperance. It is probable there were some such who escaped my notice; but it is manifest that an important reform has commenced, which should encourage the friends of temperance to persevere in their exertions, till this destructive vice shall no longer disgrace this christian land. SPECTATOR.

Colonization Society.—Samuel Stocking, Esq. of this village, has been duly appointed Agent for the American Colonization Society. All donations from this part of the country will be received by him, and acknowledged in the Recorder.

We are requested to mention, that a collection of $10 was taken up at a religious celebration in Camden, of the 4th of July, in aid of the American Colonization Society.

Political.

FOREIGN.

London papers to the 23d of May have been received by the arrival of the ship Silas Richards, at New-York.

The new tariff, so far as it affects some of the principal importations from England, went into effect on the 1st inst. and the arrival of the Silas Richards, previous to that time, saves the owners about $50,000. A steam-boat was to have been sent to tow her into port, had she not arrived. When the Silas Richards sailed, the latest letters which had been received from this country were of the 20th of April, which expressed a belief that our tariff bill would not become a law.

Russia and Turkey.—The papers are filled, as might be expected, with a multitude of rumours, and as many speculations, concerning the affairs in the east. As far as they relate to the conduct of Russia, they all agree; a circumstance quite uncommon of late. Russia is evidently determined to strike a blow that need not be repeated. It is said that she never displayed such a force—not even in the war with France. Her army on the Turkish frontiers is stated at 300,000 men. A division of the imperial guards, 30,000 strong, left St. Petersburg on the 13th April. It is also stated that 50,000 more took up their march from the vicinity of St. Petersburg at the same time. His majesty, the Emperor, set out for Odessa on the 7th May, and the army crossed the Pruth at 4 o'clock in the morning of the same day. In addition to the enormous force already collected, we noticed an edict of the Emperor, for the levy of two recruits for every 300 men throughout the whole empire.

The latest accounts from Turkey represent a great portion of the Turkish troops as mere raw youths of from twelve to eighteen years of age, who had been forced into the service by the severe orders of the Sultan, commanding all from that age to sixty to be included in the general conscription. With such a levy his force may appear formidable as far as numbers are concerned; but can such troops withstand the onset of the Russians? The Sultan will find too late, that not even their young enthusiasm, nor the European discipline of his veterans, can resist the impetuous attack of the invaders.

Great-Britain.—A change had taken place, or was about to take place, in the British ministry; and it was reported that Mr. Huskisson, Sir Charles Grant and Lord Palmerton, had resigned.

The Catholic question continued to cause much excitement in parliament and among the people.

DOMESTIC.

County Meeting.—A meeting of the friends of the national administration of the county of Oneida, was held at Whitesborough, on Friday last; when *Henry M'Niel*, of Paris, *Kellogg Hurlburt*, of Utica, *John J. Knox*, of Augusta, *John Billings*, of Trenton, and *Israel Stoddard*, of Camden, were appointed delegates to the state convention, to be held in Utica on the 13th inst. for the purpose of nominating candidates for the offices of Governor and Lieut. Governor; and *Ebenezer B. Shearman*, Esq. of Utica, was nominated for Elector of President and Vice-President of the United States, for this congressional district.

Franklin Bank.—The late Chancellor Kent, who was appointed receiver of the Franklin Bank of the city of New-York, has published the result of his examination of the affairs of the bank. It appears that the debts due from the bank, when it stopped payment, amounted to $489,671; and that its available funds amount to $479,820. The stockholders, therefore, must sustain a total loss; and the holders and owners of the notes and deposits must lose two or three per cent. The bad debts due the bank amount to $297,412; and the receiver is apprehensive that some of the debts now considered good may not prove so; in which case the loss of the creditors of the bank will of course be increased.

Warm Weather.—Accounts from all parts of the country represent the heat of the weather, during the week before last, to have been greater than had been known for many years. At Saratoga-Springs, the mercury in the thermometer was three degrees higher than it had been ever known, in the same situation.

Battle with the Indians.—The Stonington Telegraph contains the following particulars, communicated by Capt. Nash, of the schr. Superior, from the Faulkland islands, of an affray with the Indians at the Hermit islands, Cape-Horn. These Indians are described as a very thievish and savage people. Capt. Nash, however, had frequently been ashore at this place, and had been on friendly terms with them.

At the time of the affair, Capt. Nash had landed his crew, with the exception of three men, on the island of Diego Ramiers, for the purpose of taking seal; while he proceeded with the vessel to Hermit islands, and anchored at night in Cape-Harbor. In the morning several Indians came along side in canoes; four or five of whom came on board, and soon began to steal some trifling articles. On seeing this, Capt. Nash endeavoured, by peaceable means, to induce them to desist. Finding peaceable measures of no avail, he drove them from the vessel by force. The Indians then returned to the shore, at the same time threatening vengeance. In the course of an hour or two, seven canoes, each containing eight Indians, armed with bows and arrows, spears, slings, and stones, left the shore and approached to within about thirty yards of the schooner, when they placed themselves in a line, with a chief in the centre and on each wing, and prepared for battle. In the meantime, the people on board armed themselves with muskets, and prepared to defend themselves. After a silence of about five minutes, the chiefs gave the signal, and the attack was commenced by throwing vollies of stones on board. As soon as the attack commenced, Capt. Nash and his men began firing, and ten rounds were fired by each man, before the assailants were repulsed. Fortunately, no injury was sustained by the vessel or crew, while Capt. Nash thinks he must have killed 20 or 30 of the enemy. When the canoes landed, a large body of Indians made their appearance, who had been concealed near the shore. The whole now formed themselves into two companies, and proceeded slowly up the hill from the water, without stopping to take care of their killed and wounded. Fearing that they might return with a stronger force, Capt. Nash immediately weighed anchor and left the harbour.

Murder and Robbery.—Capt. Jonathan Brooks, of Washingtonville, Orange co. was found dead on the 24th ult. concealed behind a log, a short distance from Mount-Pleasant, Pa. He was on his way to the western part of the state, to purchase cattle, and he had considerable money with him. He was riding in a one horse waggon, and overtook a young man on the road, who got in with him, about seven miles from Belmont. They stopped at a tavern in that place, got some refreshment, and started on again. This was on Wednesday afternoon, about four o'clock. Within twenty minutes, the young man returned with the horse and waggon, and took some drink. He said he had bought the team for $500. He then went to a tavern two miles further, and on his exhibiting a gold watch, and being asked where he got it, said Mr. Brooks had sent him to a certain place, with the horse and waggon, and gave him his watch that he might lose no time. His strange conduct excited suspicion, and he was pursued. He left the waggon, and ran into the woods, leaving his hat, which he had dropped. He came out of the woods at some distance off, and asked for lodgings, saying he had missed his way. He was arrested that night, and Mr. Brooks' watch and $25 were found on him. It is supposed his name is Whiting, and that he deserted last week from West-Point.—*Alb. D. Adv.*

Fire.—Yesterday morning, (2d inst.) a fire broke out in the steam engine factory of Horatio Hanks, on the pier, just above the Columbia-street bridge, and it was entirely destroyed, together with all its valuable contents, among which was an engine just finished, one partly done, and an engine that worked the machinery. Mr. Hanks' loss is about $6000, no part of which was insured.

There was a large quantity of lumber piled on the pier, adjacent to this building, most of which was destroyed. The loss of Harman V. Hart, in lumber, amounts to between 3 and 4000 dollars, on which there was no insurance. Barnard, Marvin & Nelson, also lost lumber to a large amount, but it was insured. Great quantities of lumber were thrown into the basin and river.—*Albany D. Adv.*

Lightning.—We are informed, that during a thunder storm on Sunday last, the lightning struck the steeple of the east Presbyterian meeting-house, in Genoa, Cayuga county, which was destitute of a lightning-rod, loosened and and shivered the timbers, threw down the pulpit, and descended to the ground. The congregation were assembled, and the church were celebrating the Lord's supper. A girl was knocked over the gallery, and had her arm broken, and several persons were more or less injured.—*Cortland Obs.*

Mr. Sergeant Baker, a revolutionary veteran, was instantly killed by lightning, on the 24th ult. at his house in Homer.

Judicial Oath.—At the late session of the supreme court of errors in Litchfield county, Ct. present Justices Hosmer, Peters, Lanman and Daggett, it was decided, we understand, in a case which related to the validity of testimony, that the testimony of an open, professed Universalist, is not good in law.—*Conn. Obs.*

The steam-boat Albany recently arrived at Albany from NewYork, in 10 hours and 45 minutes; the shortest passage ever made up the river.

DEATHS.

In New-York, on the 27th ult. Mrs. *Featherstonhaugh*, wife of Geo. W. Featherstonhaugh, Esq. of Dunnesburgh, aged 48.

In Middletown, Conn. on the 26th ult. *Alexander Wolcott*, Esq. collector of that port.

Drowned, near Sandy-Hill, Washington co. on the 27th ult. *George W. Young*, Esq. Mr. Y. was a native of Whitestown. He has for several years been employed as a canal engineer, and had attained great knowledge in his profession; and his death is much lamented.

NOTICE.

Mr. Thomas Moseley, agent for the Western Recorder, will this week commence a tour through the western counties, for the purpose of making collections. All those who are indebted for the Recorder, are particularly requested to be prepared to make payment. *July 8.*

NEW GOODS,

At No. 50, GENESEE-STREET.

THE Subscribers have entered into partnership, under the firm of L. FENTON & Co. and are now opening an entire new Stock of *DRY GOODS*, purchased since the late fall of goods in NewYork. Their Stock is ample, embracing all the varieties usually found in this market. Much care has been taken in the selection of the Goods; all of which were bought at the lowest auction prices, and will be sold at a small advance from the NewYork bills. They respectfully solicit a share of public patronage.

LORING FENTON,
CYRUS STRONG.

Utica, May 27, 1828. 22tf

New Store & New Goods,

At No. 115, Genesee st. (Exchange Buildings.)

H. MATHER and H. BULKELEY, having entered into copartnership, under the firm of Mather & Bulkeley, respectfully inform the citizens of Utica and its vicinity, that they have taken one of the new Stores situated south side of the canal, a few doors above Welles' Canal Coffee-House; where they are now receiving a choice and valuable assortment of Staple and Fancy DRY GOODS, which they offer at wholesale and retail at reduced prices, for cash or approved paper. A share of public patronage is solicited. HARLOWE MATHER,
HENRY BULKELEY.

Utica, June 10, 1828. 8w24

Leghorn and Straw HATS.

Shearman & Thomson,

"*White Front, Green Door & Brass Knocker,*"
No. 62, Genesee Street,

ARE receiving the present week, fifteen cases Leghorn Hats: Among which are—Women's black & white Flats & Crowns, Bolivars, Gipsies, Misses' Gipsies, Men's and Boy's Hats, &c. &c. *ALSO*,

Ten cases plain and open work'd Straw Hats, for women, misses and children; any of which they offer by the case, dozen or singly, cheap.

N. B.—All kinds of *MILLINERY ARTICLES* kept as above.

Utica, April 8, 1828. 15tf

Kidderminster CARPETS.

Shearman & Thomson,

AT THEIR CARPET WAREHOUSE,
No. 62, Genesee-street—Up Stairs,

WILL receive the present week, three bales Kidderminster Carpets, of superion quality & patterns; five bales English and Scotch ingrained Do.; two bales Venetian Hall and Stair Do.; which, together with their former Stock, will make the *best* assortment of the *best* and *cheapest* Carpets ever offered here.

Also, Blue and green Table & Piano Cloths, Hearth Rugs, Carpet Rods, Bindings, Bockings, and family made Carpetings.

Utica, April 8, 1828. 15tf

Elegant Building LOTS,

FOR SALE.

SEVERAL of the most valuable and elegant Building Lots in this village, situated on John street, opposite the dwelling-house of the Subscriber, are offered for sale, on accommodating terms of payment.

JAMES VAN RENSSELAER.

Utica, June 17, 1828. 25

RAISINS.

100 boxes fresh bunch Muscatel and Bloom Raisins—20 kegs Do.
100 boxes fresh Herring,
Also, a quantity of white Havanna, Loaf and Lump Sugar,
Just received and for sale, by
PARKER & HASTINGS.

Utica, May 20, 1828. 21

Northern District of New-York, to wit:—

BE it remembered, That on the nineteenth day of March, in the fifty-second year of the independence of the United States of America, A. D. 1828, George S. Wilson, of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:—

"A Dictionary of the Proper Names in the New-Testament, with other helps for Teachers in Sabbath Schools. By H. G. O. Dwight."

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to the act entitled "An act supplementary to an act entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

28w4 R. R. LANSING,
Clerk of the District Court of the U. States for the Northern District of New-York.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

For the Western Recorder.

HYMN.

O, Thou, whose sanctifying power
Cleanses the soul from sin,
On me thy choicest blessings shower,
And make my light to shine.

Spirit divine, whose heavenly ray
Alone can give me light,
Shine from on high and guide my way;
Without thee all is night.

Great Comforter, divinely blest,
Afford thy promis'd aid;
Thy presence gives the weary rest,
And renovates the dead.

From sin's defilement purify;
Impart to me the power
From every tempting lust to fly,
That I may sin no more.

Help me to run the christian race,
And never faint nor tire;
Help me to fight and never cease,
Till all my foes expire.

Teach me the Spirit's sword to wield
With heaven-directed skill;
Teach me to handle well the shield,
And Satan's darts repel.

Weakness itself although I am,
If God be on my side,
The victory safely I may claim,
And all my foes deride. D.

The "GREAT" Style.—The term *great*, as applied to style in music, is used in a technical sense by the best writers, to denote any union of legitimate properties in composition or execution, which is calculated, at once, to charm the ear, gratify the taste, and call forth the deep-toned emotions of the heart. It is something which answers to the true pathos of eloquence, the real life of painting, or the fire and genius of poetry. It has nothing of lightness about it. Such music comes only from a heart full of sentimentality, which can kindle and glow with ardour, and create, as by enchantment, similar emotions in the breast of others. Such pieces as "Total Eclipse," "I know that my Redeemer liveth," "He was despised," &c. *when well executed*, may be taken as fair samples of the great style. Yet where is the singer in this country, that can do justice to them? Certainly not the "*great singers*" of love ditties or sailors' songs, who strain their warbling throats, and mumble their senseless lyrics, to the no small gratification of the clapping and stamping auditory. Such performances are mere musical dandyisms, in the view of every enlightened critic, the world over.—With the exception of here and there a solitary instance, there is not a particle of deep-toned pathos in the whole of them. Critics, however, say but little on this subject. For though they should speak out, the lovers of fashion, of pleasure, and of genteel (?) amusement, would still have their own way, and continue to find as many pretenders in this department, as there are exquisites in fashionable life, or novel-mongers in modern literature.

As these remarks are penned in the hot month of July, when there is no singing, they will not now be deemed invidious. They are abundantly true. May they also be useful.

Miscellaneous.

From the New-York Observer.

REVIVALS OF RELIGION IN AMERICA.

The attention of British Christians has long been turned to these remarkable phenomena in the religious world, and particularly to their frequent occurrence in the United States. For a time, they seemed to look on with a degree of distrust; but of late, this feeling has been changed to admiration. They are beginning to regard the American churches as "highly favoured of the Lord;" and to inquire with great earnestness and interest, why the same grace has not been imparted to their perishing neighbours and friends.

We have been led to these remarks, by reading, in the London Baptist Magazine for May, some account of American revivals, as given at the conclusion of a discourse preached at Rev. Dr. Rippon's Church, Carter-Lane, London, by Rev. Octavus Winslow. The following is extracted:—

"The happy outpouring of God's Spirit, of which I have been an interested spectator, has fully verified the promise of scripture: "And times of refreshing shall come from the presence of the Lord." Far beyond the wide Atlantic, it has pleased the Lord to make bare his arm, and to ride forth in the power of his salvation. His Holy Spirit like a mighty rushing wind, has swept over his church, and the showers of divine grace have descended and watered the drooping plants, and caused the seed that was sown to spring up, and bring forth fruit, some twenty, some thirty, some sixty, and some an hundred fold. The church of God in America, has been peculiarly blessed. All evangelical denominations, all grades of society, have felt in some measure the influences of the Spirit. Previous to the revival of religion in the church to which I shall confine my attention, [the Union Baptist Church, Bowery, New-York], its members were in a similar state to that of the Laodiceans, neither hot nor cold. Things, however, became very discouraging. The preaching of the word lost its savour, and was like water spilt upon the ground. Few came up to Zion's solemn feasts, their harp seemed hung upon the willow, and they sat down by the waters of Babylon to weep.—Christians mourned over the coldness of their hearts, and their lukewarmness in the cause of God. It is true, prayer-meetings were appointed, but only three or four attended. The pastor became disheartened. He beheld his labours unattended with success; he thought God had no more for him to do in that part of his vineyard, and with much sorrow, and many tears, bade his people adieu, and retired to a distant part of the country. Scarcely had he left them, ere they consulted as to the expediency of dissolving the church. But He, whose love and mercy never change, was about to overrule all these dispensations for their good and his own glory. Their beloved pastor had not gone far, ere he felt it was not his duty to leave his spiritual charge as it were without a shepherd, in the hour of distress. He returned to them, and recommenced his labours. After his return, a meeting was formed by the members of the church, to pray for a *special outpouring of the Holy Spirit*. Their united prayers reached the throne of God, and brought down blessings, in which many will have to rejoice through a glorious eternity. This special prayer-meeting had not long been appointed, before the preaching of the word was accompanied by the power and demonstration of the Holy Spirit. Sinners flocked to hear the good news of salvation, and were struck under the power of divine truth. Meetings for prayer and spiritual instruction multiplied, and room could not be found to contain all who crowded to hear the soothing consolations of the gospel. Sinners were heard in every direction to cry, "What shall I do to be saved?" "Tell, oh tell me where I can find him:" And whilst many new-born souls were praising their gracious Redeemer, whose blood had washed them from their sin, others were mourning and weeping under a pungent conviction of their guilt and danger, and inquiring of all they met, "What shall I do to be saved?" Fathers and mothers, husbands and wives, brothers and sisters, were subjects of this shower of divine grace. Parents called upon their children to pray for them, and children upon their parents. Prayer-meetings every night were instituted, and crowded to excess. Solemnity and awe pervaded every soul; and nothing seemed to break the solemn silence, save the deep sighs and often involuntary sobs of those whose hearts bled within them. Scoffers who came to smile, left the place, weeping the tears of bitter repentance.

"Oh! it was a scene never to be forgotten by those who saw and felt it. On the first Sabbath of the month, *fourteen* who had given satisfactory proofs of a genuine conversion, assembled on the banks of the river, and made a public profession of their faith in the Lord Jesus Christ.

"One whole family, consisting of eight souls, were the happy subjects of this revival. It pleased the Lord to take one home, who had just been enabled to rejoice in his redeeming love. She had but just tasted that flowing stream; she had but just begun to lisp a Saviour's name, when she was called to drink his love at the fountain head, and to warble in a higher and nobler strain, the songs of the redeemed. This glorious revival still increases, and what I have narrated is but a faint outline. It has extended throughout the whole United States. It has not been confined to Dissenters only, but many have been added to the establishment, who were subjects of this precious work. I fear I have already wearied your patience, but before I close, let me ask the question, why is it that a day of Pentecost is not known among *you?* Why do *you* not have a refreshing from the presence of the Lord? Is it because he has forgotten to be gracious? No! he is too kind, too good to forget you. Is it because all his mercy and love has been expended upon his American Israel? No! he is plenteous in redemption, he is full of compassion, love and mercy. The fault then is with *you*. You do not *look* for it, you do not *expect* it, you do not *pray* for it; how then can you receive it? Do you pray for the Holy Spirit? Without his assistance you can do nothing. Remember your heavenly Father is ready to bestow the Holy Spirit on them that ask it. Pray! oh pray! my brethren. Prayer will bring down riches and blessings, so that there will be scarce room to receive them. You cannot honour the goodness and the loving kindness of God more, than by earnest prayer for the influence of his Holy Spirit. I cannot urge this too much. There is no other blessing for which we have such great encouragement to pray. "If ye, being evil," &c. Let the members of the church assemble together, and with one united heart and voice, beseech the Giver of all good to bless you with his Spirit from on high. Let the meeting be to pray for a *special* outpouring of his Holy Spirit, and that God who is now carrying on his work in the western world will visit you, and refresh you with plenteous showers of divine grace. Amen."

From the New-Hampshire Observer.

INFLUENCE OF SABBATH SCHOOLS.

If there is any one in the community who has hitherto been opposed to Sabbath schools, we respectfully request his attention to the following article. We will go further; if there is any one who is indifferent to them, and not *actively engaged* in their support, we beg leave to submit the following facts to his consideration:—

"After much inquiry, (says the Boston Recorder), it has been ascertained that no individual who has ever been connected with the Sabbath School Union, has been condemned for any misdemeanor, before a civil tribunal, excepting one dissolute negro girl, who left a short time after she joined the Sabbath school. And even the little instruction she received during her reluctant stay in the school, was made the instrument of her conviction and hopeful conversion while in prison.

"A gentleman in Ireland writes, "that of the 150,000 children and 7,000 adults connected with the Hibernian school, it is not known that an individual has ever been arrested for a crime." The same gentleman says, "A young man, confined for a capital offence, holding a testament in his hand, burst into tears as his Sabbath school teacher approached, and said, "If I had only had this in early life, I should never have been here."

"Of all the children in England, who have attended the Sabbath school during the last forty-five years, it is not known that one has ever been arraigned before a civil tribunal.

"One part of the city of London is divided by a certain street, on one side of which there are schools for the instruction of 1200 children; while on the other there are no schools, or next to none. On the side without schools, they have had more young criminals than from any part of the city; while on the other, they have had, for a long time, only one.

"During the last spring it was ascertained that not one of the 400 or 500 wretched inmates in the New-York state-prison at Auburn, had ever attended a Sabbath school. Visit all our state-prisons, and "go from ward to ward, from cell to cell, (says an able writer), and inquire of the miserable inhabitants if any restraints were imposed upon them in their youth; if they were taught, while children, to fear God and keep his commandments; and they will tell you that they scarcely ever heard the name of God in their infancy and youth, except in oaths and blasphemies. They will tell you, they had no friend to tear them from the pernicious example of abandoned, profligate parents; no kind hand to lead them on the Sabbath, to the Sabbath school, and the holy sanctuary."

There is another fact connected with this subject which we have not the means of procuring in an authentic manner, but which in substance is this. A few years after the establishment of Sabbath schools, the demand for bibles and testaments was so great, that the British and Foreign Bible Society was established. The influence which Sabbath schools had in bringing about the formation of this Society, which has repeatedly been styled "the glory of the age," was very great. The retributions of eternity alone can unfold the influence resulting from the combined exertions of these establishments.

WIT OR WISDOM.

Which is the most valuable for a young man to store his mind with—the wit of deistical and atheistical writers, or the wisdom of the bible? The jests of Thomas Paine, or the Proverbs of Solomon? The sarcasms of Voltaire, or the sermon of Christ on the mount? The brilliant sallies of the Earl of Shaftesbury, or the serious and solid epistles of Paul? How miserably do they delude themselves, who prefer the shallow and turbid streams of infidelity, to the "*still*, clear and deep *waters*" of that eternal fountain, whose author is God, and whose draughts cleanse the soul from all impurity, and fit it for everlasting glory. Let every young man make the bible his pocket companion, if he would make himself prosperous, or useful to his country in this life, or acceptable to God in the life to come. It is indeed a fountain, a deep and clear fountain; while the ablest of the infidel authors are nothing in comparison with it, but foul and bubbling springs.

UNIVERSALIST BABEL.

It came to pass, as some of the children of men came from the east, they found a country called America. And they said one to another, "Go to, let us build us a city and tower, whose top may reach unto heaven; that we may all ascend up thither, whether good, bad or indifferent, and let us make us a name, that all may be in favour with us." So they called themselves Universalists. And they had falsehoods for stones, and deception had they for mortar. When the LORD looked down to see the city and tower which these children of men had built, he came down and confounded their language, so that they could not understand one another. Now, we find one saying that there is a limited punishment in a "future state; another, that as soon as men die, they enter into happiness; and a third,* that the soul lies in a torpid state, or is not conscious of any thing until the resurrection. What they will come to at last, we know not; but this we believe, that when light and truth shall break forth, and the knowledge of the LORD shall fill the whole earth, then their fabric, which is built of such loose materials, will be dissolved, and crumble to atoms.—*Anti-Univ.*

* Balfour's Essays, lately published.

MORTALITY FIFTY YEARS AGO AND NOW, IN EUROPE.

M. Chateauneuf, after investigating the subject with much care, considers the following facts as sufficiently established:—Fifty years ago one half of the children born in Europe died in the first ten years; now only 38 in 100. Fifty years ago 74 persons in 100 died from birth to 50 years, now only 66 in 100. Fifty years ago only 18 persons in 100 arrived at the age of 60; now 25 in 100. Fifty years ago there was one death annually, in 32 individuals; now there is only one death in 40 individuals.

HOW THEY DO IN PARIS.

The following advertisement appears in one of the Paris papers:—

"*To Single Gentlemen*—It is only in the elevated circles of society, that M. Brunet lights up the hymeneal torch. This species of negociation occupies him exclusively; and he has at his disposal, a most desirable, well chosen, and numerous list of subjects, as well widows as young unmarried ladies, with fortunes of from 10 to 300,000 francs; so that respectable persons who apply to him are sure of a prompt and satisfactory result."

EXTRACTS.

A country parson having divided his text under two-and-twenty heads, one of the congregation was getting out of the church in a great hurry; but a neighbour pulling him by the sleeve, asked whither he was going? Home for my night-cap.

Men of genius are always getting tumbles, because they drive fast, and take new cuts. Dull fellows seldom tumble, because they drive slowly and in the rut.

A man's mind is a paradox: the more there is put into it, there is the more room.

Facts are the flesh of conversation; opinions are the feathers.

Canal Transportation.

Hudson & Erie Line.

THE Subscribers are now making several additions to their Line of Boats; and on the opening of navigation, will have them ready for plying on the Erie Canal, between Albany, Troy and Buffalo, and the intermediate places; running *Night & Day*, for Freight and Passengers, Sabbath-Days Excepted.

Patrons of the above Line will please to be particular in the direction of their Goods, to prevent mistakes. ALLEN & CHAPIN.

March 18, 1828.

The following persons will receive Property for and from this Line, when not especially consigned:—

HART, HERRICK & Co. } *No. 19, South-st.*
PLINY ALLEN, } *New-York.*
DOUGLASS & DUNN, }
DAVIS & CENTER, } *Albany.*
PATTISON & HART, }
ALLEN & CHAPIN, } *Troy.*
C. MORRIS & Co. }
JAMES PLATT & Co. } *Utica.*
ALLEN & CHAPIN. *Rochester.*
CURTISS & COOT. *Buffalo.* 12

NEW GOODS.

PARKER & HASTINGS, No. 90, Genesee street, are just receiving a fresh Supply of *GROCERIES:* Among which are—

40 chests fresh TEAS,
25 kegs Plug TOBACCO,
50 quintals CODFISH,
30 bbls. & 20 tubs MACKEREL,
30 bags COFFEE,
50 boxes fresh RAISINS,
20 boxes Lump SUGAR,
10 hhds. St. Croix & N. Orleans Do.
20 boxes Bar SOAP, &c. &c.

Together with almost every other article usually kept in their line of business; which they offer very low for cash or approved paper.

Utica, April 15 1828. 16

MOLASSES.

20 hhds. Molasses, just received and for sale at No. 90, Genesee street, by
PARKER & HASTINGS.
Utica, May 20 1828. 21

William Johnson,

TENDERS his grateful acknowledgments to his Friends and Patrons, and respectfully requests a continuance of their favours. He intends keeping at his store in Clinton, a complete assortment of *GROCERIES*, consisting of

Old hyson, young hyson & hyson-skin Teas,
Molasses, Lump, Havana & brown Sugar,
Green Coffee, Chocolate, Rice, Indigo,
Pepper, Alspice, Ginger, Cloves, Cassia,
Nutmegs, Starch, Macaboy & Scotch Snuff,
Paper & plug Tobacco, London Mustard,
Spanish & American Segars, Lamp Oil,
Box & keg Raisins, Figs, Herring, Codfish,
Shad, Mackarel, Bar & shaving Soap,
Claret, Madeira, Port & Malaga Wines,
Almonds, Filberts, Madeira & Brazil Nuts,
Oils & Paints, Lead, Powder, Shot, &c. &c.

Together with a quantity of Glass, Crockery and Stone Ware, and Nails.

All which he offers for sale at the lowest prices, and on as reasonable terms as they can be obtained in Utica.

Clinton, May 19, 1828. 21tf

NOTICE.

ALL persons who have claims against the estate of the late DAVID P. HOYT, are requested to present them without delay to the Subscribers, for adjustment; and all persons indebted to said estate, are requested to make immediate payment to the Subscribers, who have been duly appointed to administer on said estate.

OREN CLARK,
FRIEND HUMPHREY, } *Adm'rs & adm'x of D. P. Hoyt, deceased.*
MARY HOYT,

Dated June 16 1828 6w25

Patent Window-Blinds.

B. S. LYMAN has just received a fresh supply of Hazen's Patent Window-Blinds. Those who are wishing to buy Blinds would do well to call and examine this article; and we are confident that they will prefer it to any other. They are not so liable to get out of order as the Venetian, and are only about half the price. They are very neat, and darken the room much. *Utica, June* 10, 1828. 24w4

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any case of surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times. Under these circumstances, and from the high reputation Dr. B. has acquired in New-England, both as a Physician and Surgeon, Dr. Pomeroy has no hesitation in recommending him to the confidence of the public.

Dr. Pomeroy returns his sincere thanks to the inhabitants of Utica, for their very liberal patronage during his residence here, and hopes and trusts their confidence in him will not be diminished, by his association with a man of the skill and experience of Dr. B. The business in future will be conducted under the firm of POMEROY & BACHELDER, at the office of Dr. Pomeroy, in Main Street, and at an office in the druggist store of Hunt and Bristol, Genesee street. The latter place will only be occupied till a more convenient place can be obtained in that vicinity. 22tf

Utica, May 27, 1828.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1828 9tf3

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine. *Utica, June* 18, 1827. 25tf

NEW GOODS,

At the NEW BRICK STORE, *corner of Genesee and Fayette streets.*

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.
October 9, 1827. 41

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
Utica, June 23. 33 Genesee Street.

For Sale, or to Let,

A LARGE and commodious Brick DWELLING-HOUSE, opposite the Presbyterian Church, in *Whitesborough*, with convenient Out Houses, Orchard, and five acres of superior Land. Few more delightful situations can be found in the country. For further particulars, enquire at the residence of the late THOMAS R. GOLD, Esq. *March* 10, 1828. 11tf

SALT RHEUM.

THIS inveterate disease, which has so long baffled the art of the most experienced physicians, has at length found a remedy in *La Grange's Genuine Ointment*. Few cutaneous diseases are met with more reluctance by the physician, and none in which he is so universally unsuccessful. This ointment has stood the test of experience, and justly gained an unparalleled celebrity. It immediately removes the scabs, gives a healthy action to the vessels of the skin, with its original colour and smoothness. The proprietor has in his possession, numerous recommendations from those who have been relieved by its superior efficacy, but chooses that a fair trial shall be its commentator. It has in three or four weeks cured cases of fifteen or twenty years standing, that had resisted the power of every other remedy that could be devised. It not only at once gives relief in salt rheum, but cures tinea capitas, leprosy, and all scabby eruptions peculiar to unhealthy children. There is nothing of a mercurial nature contained in it; and it may be used on infants or others under any circumstances whatever.

The above ointment is for sale by WARNER & HARVEY, Druggists, Utica. 44

DEFAULT having been made in the payment of a certain sum of money, secured by a certain mortgage, dated June 1st, 1816, executed by *Reuben Brown*, to *Jacob Sherril* and *Lewis Sherril*, of that certain piece or parcel of land, situate in the village of New-Hartsford, in the late town of Whitestown, and bounded and described in said mortgage as follows, to wit:—Beginning in the westerly line of the highway lately laid out, leading from the Seneca turnpike road to the old Whitesboro' road, at the northerly bounds of land belonging to William Morris; thence north twenty-six degrees and forty-five minutes west, along the said highway, six chains and eight links; thence westerly, at right angles from said highway, four chains and fifty links; thence southerly, parallel with the first mentioned line, three chains and ninety two links, to land belonging to Samuel Barber; thence easterly along said Barber's and Morris's land, four chains and ninety-nine links, to the place of beginning: containing two acres and one quarter of an acre of land—Now, therefore, the said mortgaged premises will, in virtue of a power in said mortgage contained, and in pursuance of the statute in such case made and provided, be sold at public vendue, at the canal coffee-house, now kept by John Welles, in the town of Utica, on the 21st day of August next, at ten o'clock, A. M. Dated February 11, 1828. W. KING, *Att'y for*
8 J. & L. SHERRIL.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of *Bennet E. Phelps*, of Utica, an insolvent debtor, to shew cause, if any they have, before the said judge, at his office in the town of Utica, in the county of Oneida, on the twelfth day of July next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated 26th April, 1828. BENNET E. PHELPS, *Insolvent.*

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of *Wait Yale*, of Whitestown, Oneida county, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in the town of Utica, in the county of Oneida, on the 19th day of July next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 26th day of May, 1828. WAIT YALE, *Insolvent.*

TERMS OF THE RECORDER.

I. The WESTERN RECORDER is published on Tuesday of each week

II. The price to Subscribers is Two Dollars and Fifty Cents per annum; or Two Dollars, if paid in advance, or within the 1st three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is reduced to the lowest possible state, the publishers will be under the necessity of strictly adhering to the above terms.

☞ The postage must be paid on al communications addressed to the Editor or Publishers.